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PREACHED

On Wednesday the 21st of February, MDCCLXXXI.

THE LATE DAY OF

NATIONAL HUMILIATION,

TO A

congregation of Protestant-Dissenters,

In Saint-Saviour-Gate, York,

And published at the request of the Audience,

BY

NEWCOME CAPPE.

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REVELATION XIX. 6.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

MY christian friends, I am persuaded you want no proof of the interesting and important truth which the text contains, nor shall I at present undertake so superfluous a task as the establishment of a doctrine which appears in every page both of the jewish and the christian scriptures, which you may infer from the relation of creator, and from the perfections of omnipresence and omniscience, which you may read in the fortunes of religion, in the revolutions of political society, in the perpetuity of the laws of nature, in the vicissitudes of day and night, of seed-time and harvest, of summer and winter: "the Lord God omnipotent reigneth." At a time when the consolation which this doctrine speaks is wanted, you, I trust, do not need to have the doctrine proved, and to all the ordinary purposes of life, I hope, you are not unpractised in the application of it.

It is your interests as citizens, as members of political society, that I now wish you to contemplate in the light which the sovereign dominion and universal providence of God throws

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upon them. The considerations which have so oft afforded you support, peace, comfort, hope in the midst of personal and domestic trials, will be found capable of yielding like steady firmness, like patient acquiescence, like pleasing expectation in more extensive trials, in public calamities, amidst the dangers, the sufferings, and convulsions of the civil world.

In any human government you may say that there is weakness, that there is error, that there are crimes: there is no human government, in any period of its existence, not your own happy constitution, even in its best days, without imperfection of power, of principle, and of administration; in the government of God there is no error, no weakness, no imperfection of whatever kind; every thing, without exception, is both wise and good. It may seem otherwise, but it only seems so. In the administration of an independent, almighty, ever-active spirit, that is every where, and knows every thing, that is light in which there is no darkness at all, and love in which there is no envy or indifference, there can be nothing wrong. The position is an irrefutable inference from the absolute perfection of the divine mind; the difficulties which may occasionally rise up against it, to check or to enfeeble the assent it merits, are the necessary result of human imperfection. It is but a little portion of the works and ways of God that we behold,

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of their innumerable relations and tendencies we see but few, of their progress not much, and of their springs and issues nothing. The schemes of providence are much too various, complicated, and extensive for the narrow comprehension and the feeble grasp of man. The exuberant displays that we behold of wisdom, power, and goodness, every where, and every day, justify, demand, and, in the well-formed mind, will generate and uphold a firm and lively faith that they are where they are not seen; that God is righteous in all his ways, and holy in all his works; that even when clouds and darkness are round about him, justice and mercy are the habitation of his throne.

If the Lord God omnipotent reigneth, in the government of the universe, all has been, is, and will be well. The principles in which the dangers that you fear or the calamities that you deplore, originate, are good; the tendencies of your present circumstances are good; and the issues will be good also. That you cannot see this, proves nothing but your own short-sightedness. You may believe, it will promote your comfort, it will exalt your piety, it will improve your characters, and not disgrace your reason to believe, that, under the government of God, whatever the appearances may be, bad men are not preferred, nor good men neglected, that truth and virtue are the favourites of the King of kings, and that

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through the hasty, sometimes perplexing and tumultuous, but ever, in themselves, diminutive vicissitudes of this world, all is on its progress to a glorious and triumphant end. Call upon your souls then, and call upon your brethren, on all the subjects of this mighty empire, by whatever names you may distinguish them of friend or foe, call upon all who live under the government of heaven, saying Alleluia, for the Lord God omnipotent is King.

But though his sovereign dominion is a subject of praise and exultation, and justifies the consolatory persuasion that every thing is good, it does by no means follow thence, either that in all his subjects every thing is laudable; or that we are bound so to acquiesce in every situation as to remain in it inactive and supine.

Neither vice nor pain put off their nature because God extracts from them both natural and moral good. The disobedience of the divine law is not the less disobedience for that God can turn it to the advantage of his subjects. The feelings of the human mind from any thing that we call evil, are not the less grievous for that God can employ them in its interests. The sentiments which pain and vice excite are sentiments of aversion and abhorrence, and it is by means of these sentiments ordinarily, and so far as we see, principally, that the great ruler of the world employs them in the service of virtue and of happiness. The natural effects
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and consequences of the causes that produce either, uncorrected and unopposed are ruinous: the sentiments that attend them are the impulses of nature to check the operation of these causes: they are more than a permission from the ruler of the universe, they are the notices by which he signifies his will, the motives by which he prompts us, and in which therefore he virtually commands us to amend, when they need it, the character and condition both of ourselves and of one another, and to keep them in such a state that they shall not need correction.

It were a strange elogium of the crimes by which human laws are violated, to plead that by means of the sanctions of these laws, or by any means, the legislature converted them to good. It were a very singular argument for remaining under the guilt, the danger, and the proscriptions of an unjust and hopeless rebellion against legitimate and well-used power, that the government could convert such rebellion to its own more firm establishment, and to the improved security and comfort of its subjects. It were an uncouth reason for continuing, with the power of escaping from them, under oppression and in poverty, that the one naturally instigates to righteous vengeance, and the other to useful industry. That pain is good in that it drives the sufferer from the pernicious causes that create it, and excites the
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spectator to compassion, is no persuasive to abide in it; and that the vices of the vicious may be employed to correct, to punish, to exterminate the vicious, or to prove, confirm, and perfect the virtues of the virtuous, is certainly no argument that vice is laudable.

According to the principles with which God has formed our nature, we are to regulate our conduct, and not according to any narrow, dark, conjectural views we can attain concerning the principles and instruments of his government. In conforming to our nature our duty lies, and our interest too lies there, otherwise our nature had been differently formed. It is ours to obey the laws which, for our good, have been prescribed to us, and it is God's, if those laws are violated, to control the violation of them, and to direct it to some happy issue. We must fly from pain and vice, we must exert our powers, both for ourselves and others, to subdue and to extinguish them: nature urges this, and God commands it. If, in perverse defiance of these obligations, we cleave to that which is evil, it can afford us neither apology nor comfort that the principles of the divine government are kind, and that the issues of it will be good. To us, at least, its dispositions had been kinder, and the issues of its administration better, if we had been wise enough to seek our interest in the road into which God directed and impelled us. It is
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true he can convert our sins and follies into good, and that he will bring good out of them; but it is equally true that as it may be by other means, and in ways which we conceive not, so it may be through the intervention of our sufferings, and possibly of our ruin. Our rule of duty, and therefore of interest too, lies in the notices of God's will concerning what he would have us do, and has no dependence on his ability or his purpose to make good come, either of our disobedience or faithfulness.

That may be all well with respect to divine counsels which is by no means well with respect to human characters. God can turn the oppression of unrighteous governors, and the invasions of rapacious enemies to good, yet to such sinners their misconduct is nevertheless imputable: such governors and such invaders are answerable both to God and man. You are under no obligation from this, or from any consideration to a tame acquiescence and an abject non-resistance: against both equally, if you have the power, undoubtedly you have the right, to vindicate and defend and help yourselves, as much as against the tyger, or the deluge, or the storm. You are not obliged to serve, nor to respect, nor to submit to the vices that oppress or injure you: in any circumstance, whatever place it holds, whatever purposes it may promote in the counsels
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of the world's great governor, it is most certainly allowed you to maintain the dignity of the human character, and to apply the powers which God has given you, whether in yourselves or in those he has connected with you, for the preservation of your rights, and the amendment of your condition. What a consolation ! Amidst all the vicissitudes, whether of private or of public life, however gloomy be their aspect, and however burdensome their pressure, what a consolation that they come from God, that in his counsels Good is the principle whence they proceed, and Good, in his administration, the end to which they are directed ! That I and mine, all I am, and all I have, are in the hands of God, who is love, and who dwells in love, is a consideration the soothing influence of which may be felt, and powerfully felt, by the pious mind, even in those awful situations, the language of which is, Lord, give us help from trouble, for vain is the help of man. This comfort we should not have wanted, though we had not been permitted to look upon the folly that betrays us into dangers, or the perverseness that loads us with afflictions, in the light of demerit, and as the objects of penal retribution : though we had not been permitted to redress grievances, and repel injuries, we might still have had this cordial consolation. How much better, amidst the fluctuations of this uncertain life, is our situation, how much more powerful

its hopes and consolations, when to the firm persuasion that every calamitous event is fraught with kind design, and comes upon a gracious errand, and holds some benignant office in the divine administration, we can add, not only that it is permitted us to restrain, to control, and to correct whatever wickedness of men may have been the instrument of our afflictions, to lighten our burdens, to mitigate our sufferings, and to place ourselves in security and comfort; but also that the sense of suffering and of injury, and the sentiments of compassion and of generosity, awakened by such calamitous events, are, under the direction of prudence and of virtue, the warrant and the call of God to such exertions.

When Pharaoh oppresses the Israelites in Goshen, when Philip tyrannizes over those friends of liberty and protestantism, whom we have now the misfortune to count among our enemies, when James's furious bigotry and intemperate ambition sends confusion and disorder through these kingdoms to perpetrate every evil work, who doubts the criminality of James, of Philip, and of Pharaoh? or who wants arguments to justify the secessions, the resistances, the depositions that followed, except those who have found arguments to prove that, to here and there an individual of the human family, God has given, what he himself has not, a right to do evil, and laid all the

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rest of that mighty family, in personal worth, in natural powers, in every important interest on a level with this few, under an irremissible obligation to submit to their misdoings. Yet all these oppressions, notwithstanding that the suffering of them was grievous, and the inflicting of them criminal, and the opposition to them virtuous and laudable, were meant by providence for good, for we know that they produced it. The wisdom and benignity of the divine counsels concerning these events, had no effect upon the obligations, either of the agents or the patients in these scenes, nor have they any influence upon the moral aspect of their conduct. In all their tribulations these sufferers might have taken comfort from the consideration that, in every circumstance, they could do what it was their duty to do, that it was permitted them to rectify what was amiss with them if they could, and that whether they could or could not rectify it, God would steer the conjuncture to some happy issue. If Joseph had foreseen that his brethren would conspire against his life, he might have had comfort in the thought that it was permitted to shun the danger or repel it; he might have found necessary consolation in the thought that his life was in the hand of providence, and that whatever were the success of the attempts that might be made against it, the issue of them must be good. It was good, wondrous good indeed, the elevation of the individual,

individual, the preservation of the family, the formation of a people who have served, and continue still to serve, the most important purposes in the great plan of providence; yet all this good, which depended on the attempt upon Joseph's life, though seen by us in the clearest and the strongest light, does not at all diminish, on the one hand the approbation with which we should have contemplated his self-defence, if he had been enabled or disposed to exercise that right, nor on the other hand the horror with which we think of the sanguinary project that was formed against it. That appears to us a very natural, and a very just reflection, which, in respect to a fraternal relation of a different kind, may, perhaps, be coming home to our own bosoms, "Verily we are guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us." But be it that, for whatever reason, and from whatever sources, distress of whatever kind is coming on us, beside the comfort of our own exertions to repel, or to repair it, we have the comfort also that results from the assured persuasion, that the Lord God Almighty reigneth.

If your counsels have not grown wiser; if government hath not met the wishes of the people in respect either of internal reformation or of foreign interests; if your representatives

have not represented you ; if their electors have prostituted their power to illegal influence or to private gain ; if your navies have not upheld the dignity they were wont to boast ; if your victories have had no consequences ; if your negotiations have had no issue ; if there is no diminution in the number and no relenting in the temper of your enemies ; if your citizens have been thinned ; if your treasury has been impoverished ; if the burdens that have been imposed on you are to be increased ; all these people and all these things were in the hands of God, who could have given them any other disposition, any other direction, any other form. Had he so willed they had not been thus, for the Lord God omnipotent reigneth.

What will be the end of these things it is not for human penetration to predict, for who can by searching find out God ? It is not perhaps easy to discern even the tendencies of these things. So far as we seem to see them the prospect is not comfortable. Here, however, there is comfort, that their ultimate result, and probably many of their intermediate consequences, must be good, for the Lord God omnipotent reigneth. If he will have it so, from beneath these clouds the glory of your country may emerge, and they may contribute to improve and to protract its glory. It may be, for Britain has not been humble in prosperity, she has not been pious under the benediction of the Almighty, she has not been faithful in the improvement of her talents,

talents, she has not been temperate in the use of her advantages and blessings, it may be that her sun of glory is setting in the western sky to rise on a more favoured hemisphere : amidst clouds indeed rising there, but morning clouds which perhaps are soon to pass away. It may be in the purposes of providence to unite together in one mighty empire the advantages of every climate, not in separate districts, scattered round the centre of their union at the ends of the earth, but in a regular gradation of unbroken country, capable of easy intercourse, peopled from the same ancient family, of the same language, manners, and attachments, bound together by many common interests and reciprocal necessities, and by the firm consolidating cement of property and blood freely sacrificed by each in the common cause of all. It may be in the purposes of providence, on yon western shores to raise the bulwark of a purer reformation than ever Britain patronized : to found a less burdensome, more auspicious, stable and incorruptible government than ever Britain has enjoyed : and to establish there a system of law more just and simple in its principles, less intricate, dubious and dilatory in its proceedings, more mild and equitable in its sanctions, more easy and more certain in its execution ; wherein no man can err through ignorance of what concerns him, or want justice through poverty or weakness, or escape it by legal artifice, or civil privileges, or interposing power ; wherein the
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rule of conduct shall not be hidden or disguised in the language of principles and customs that died with the barbarism which gave them birth; wherein hasty formulas shall not dissipate the reverence that is due to the tribunals and transactions of justice; wherein obsolete precepts shall not pervert, nor entangle, nor impede the administration of it; nor in any instance expose it to derision or to disregard; wherein misrepresentation shall have no share in deciding upon right and truth; and under which no man shall grow great by the wages of chicanery, or thrive by the quarrels that are ruinous to his employers. It may be the design of providence, in the new world to erect a seminary for the formation of more liberal minds than the old world ever knew; where under an humane and generous policy, not formed by piece-meal, not cramped by circumstances, not mended for occasions by expedients, but conceived in a broad comprehensive plan, and founded on the experience of numerous ages and communities, human life shall attain to superior happiness; and human nature to superior perfection; where all the friends of it shall be welcome and honourable; where its oppressors shall hold no dignities; where, naturalized by their sufferings, they who fly to it for refuge shall find a sanctuary and a home; where the common rights of men shall be revered the more sincerely, and cherished the more affectionately for the long-continued difficulties through which they were established, and

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the thousand wounds that bled in their behalf. It may be in the purposes of providence, beyond that friendly ocean to prepare an asylum from the calamities which are coming on a land that will not be reformed; neither in its policy, nor its constitution, nor its character. The child which oppression banished, having multiplied the family of Britain, enlarged her naval power, increased both her public and her private wealth, and contributed to improve her ideas both of civil and religious liberty, grown up into maturity, and having at length emancipated herself from the authority of a parent which age, she said, had made imperious, avaritious, and inflexible, may still retain her affection for the children of the family, and hold out her hospitable arms to help them and receive them in their time of need. It may be that the purposes of providence are of no such kind. For the punishment of an ungrateful land, whose interests, through the patience of God, have been served even by her iniquities, it may be in the decrees of heaven, by the gradual subjugation and forcible retention of unwilling and indignant subjects, to waste the treasure and the strength of Britain, to sink her high-born spirit, and to prepare an abject people for servile burdens, for oppressive laws, or for despotic rule. But none of these things may be designed by providence. It may be, would to God that I might hope it were his purpose to turn the heart of the parent to
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the children, and of the children to the parent, and, after much experience that they have had of the mischiefs of dissention, to give all the family of Britain to know how good and pleasant a thing it is for brethren to dwell together in unity. Great is the Lord, and we know him not. His counsels are unsearchable. But though we cannot penetrate into the results of present circumstances, we have reason to assume the consolation that arises from a firm and lively faith that God is good, and doeth good, and that all his purposes are kind.

Kind to us they would be, even though his intention were to restrain our luxury by abbreviating the means of it; to compose our levity by lowering the vivacity which inspires it; to compel us, if it may be, to some degree of manly seriousness by dangers, difficulties, and distresses, and to form both governors and subjects to sobriety of thought, of passion, and of conduct, by the defalcation of our territories, by the reduction of our power, by the diminution of our wealth, our weight and dignity, and the contraction of our attentions to our own sea-girt isle. In such a case, looking back to the period when Britain's glory disappeared, one might, perhaps, be betrayed to let fall a tear at the remembrance of it; but the tear, methinks, should cease to flow, upon the recollection that sobriety and virtue, with their natural fruits and the blessing of the God who

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loves them, are far better than luxury and ambition with their genuine consequences, under the dominion of a God who hates them.

If the disorders of your government, before they were become enormous and irreparable, have been either the causes or occasions of awakening a dormant zeal for your constitution and its interests; if they have created a prudent vigilance and orderly activity to subdue or check its depravations; if the corruption of some of your representatives and some of their electors, has stirred up in others a more earnest wish and more vigorous endeavours to purify both the people and their guardians, to keep these faithful to their trust, and those true to their privileges and their interests; if the tumults by which your capital was threatened with destruction, have been the means of enkindling a just abhorrence of military government on the one hand, and of popular licentiousness on the other; if the occasion of these tumults has suggested any just reflections on the mischiefs of prejudice, of superstition, and intolerance; if your multiplying wars have been, or are to be the means first of occupying and then perchance of reforming, or extirpating numbers of corrupt and malignant members, who, otherwise, having long been the pests of the community, and having long diffused the contagion of their vices far and wide around them, must at length

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length have paid to justice the forfeit of their crimes ; if your hostilities, in debasing your circumstances, contribute to amend your character, and in hurting you for this world to serve you for a better ; if that war of elements, which with such amazing devastation has poured out its fury on your distant settlements, can engage you to consider how terrible a thing it is to fall into the hands of the living God ; if the secret convulsions that have lately shaken and not injured, your own island, your own country, your own city, can impress you with any livelier sentiments of godly fear and pious gratitude ; if all these things are thus, all these things are good, and are doing good, in the midst of judgment mercy is remembered, and even for your humiliations you have reason to be glad in the Lord.

“ The Lord reigneth, let the earth rejoice.” This is a scripture-inference from an indubitable truth, and an inference of the reasonableness of which, I am persuaded, you will all agree with me. What more potent argument to everlasting cheerfulness can you imagine than that the Lord God Almighty reigneth ?

Who is he that saith and it cometh to pass when the Lord commandeth it not ? Without our heavenly father not a sparrow falleth to the ground. The very hairs of our heads are all numbered. Is there evil in the city, saith the prophet

prophet, and the Lord hath not done it? I, saith God, am the Lord, and there is none else, I form the light and create darkness, I make peace and create evil, I, the Lord, do all these things. If such considerations cannot calm tumultuous passions into silent acquiescence, if the reflection that you and your affairs, that all men and their interests are under the disposal of a power that cannot be controlled, which is actuated by the most perfect goodness, and directed by unerring wisdom, cannot raise your hearts, in any circumstance, whether personal, domestic, or political, into a serene, habitual, steady joy, I know no consideration equal to so desirable an effect. I should hope that it might be felt by all of you to be a cordial comfort under the heaviest pressures of affliction. I can conceive, and so I trust can you, that if the storm were howling round his dwelling, and its walls were reeling to their fall, the good man could like that grave for himself and for his family, when he recollected that it was the choice of God. If obscure, but not for that the less true, tradition may be credited, there was an island like your own, larger and more important, that stretched from the European continent to those shores which European prejudices are covering with ashes and with blood: one day it sat upon the ocean fearless and secure, deriding the waves that died upon its shores; the next day it heaved and trembled; and the following

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day it was no more. Such may be the fate of Britain. Yet still gospel-principles, those principles which have so oft sustained the dying individual, may, should have power enough to sustain a dying kingdom: they may, they should have power enough to enable the man who sees his country sinking with himself, to say, Amen, Alleluia, for the Lord God omnipotent reigneth.

In every thing to give thanks, to rejoice evermore, are christian precepts, and christian principles can enable us to keep them. To the man who is accustomed to look at this life in the light that eternity reflects upon it, and to regard the present scene as his school of education for an interminable being, in any other light, how diminutive are all human things! An empire is an atom, and an age a moment. In the fates of individuals, with respect to their pleasures, wealth, or fame; in the fates of nations, with respect to their interests, prosperity, and glory, there can be nothing that should check his joy in the consideration that, in whatever names of power and majesty mortals may array themselves, the throne of empire is really filled by the ever-living God. In every circumstance, whether of public or of private life, he and all men can do their duty, can maintain their dignity, can keep good conscience and good hope; pain, sickness, poverty cannot hinder this; the battle, the conflagra-
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tion, the tyrant cannot hinder this; and, as to the rest, the intention is kind, and the issue good, and a few short days will bring him to that transporting moment beyond which pain, injustice, folly, imperfection cannot follow him, and to that happy land whose inhabitants are all righteous.

If a patriot-king, the benefit of whose virtues extends but to a few provinces, and lasts but for a few years, is, at all times, a blessing so devoutly to be wished for, what a subject of triumph and rejoicing is it that this kingdom and that kingdom, this world and every world are governed by a Parent God! That King of kings can never forfeit his right to your allegiance, can never alienate your affections from him, can never vacate the throne on which he sits, or create in you a wish that he should vacate it: out of his dominions, out of his protection, out of his blessing you cannot be; living, dying, dead, reviving, you are his subjects and he is your God. Rejoice then in the Lord; O ye righteous, for praise is comely for the upright.

Again, another scripture inference from the same indubitable truth is this; "The Lord reigneth, let the earth tremble." If the ruler of the world is the righteous Lord who loveth righteousness, the unrighteous, in whatever rank they stand, have cause to tremble. That,

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in the divine administration, their crimes may be made to serve others while themselves are ruined by them, is no very cordial comfort. Nor is it to the righteous a direct and immediate cause of joy, that by the constitutions of the divine government, and as a means of accomplishing its kind intentions towards them, they are exposed, in this present state, to pains and sufferings, and liable to be promiscuously involved, in the same general calamities, with those of very different character. War, oppression, famine, pestilence, and tempest, apparently make no distinctions among the characters of men: in the ruin that they spread all things come alike to all, there is one event to the righteous and the wicked, to the good and to the clean and to the unclean, as is the sinner so is the godly, and he that feareth as he that sweareth an oath. These are trying scenes, sufficient, at least, to correct any irreverent elation, and to keep us humble in the joy that is inspired by the general reflection that the Lord God omnipotent reigneth. They might justify some fear, lest our faith in this momentous truth should fail; and they may require some care to keep alive that joy in the government of God, which it is at once our duty and our interest to cherish.

If hostilities and depredations, such as are daily infesting the European Seas; destructions and depopulations, such as are harrassing the Western

Western World; desolation and dismay, such as lately swept over the Atlantick Islands, may consist with this scene, not of remuneration but of discipline, and involve at once, in ruin and distress, the most worthy with the most unworthy of mankind, who knows the power of God's *anger*? Stand in awe of him and sin not. In death you will want, in life you may want, the comforts of good conscience. British interests are not invulnerable, British fortresses are not impregnable, British power is not insuperable: the tempest has made its path along your island: the battle has bled upon your plains: within your memory, your capital has tottered on its base, and your own city too, you know, can tremble.

Lighter evils that are manifestly growing, ought, in reason, to be interpreted as warnings to beware of heavier calamities. Serious as this conjuncture was, to the thoughtful and reflecting mind, when first it shewed itself, it soon became more serious than it was; and it is now more serious than ever. One might ask, in the language of the prophet, If thou hast contended with the footman and he hath wearied thee, then how canst thou contend with the horse? If in the land of peace, wherein thou trustedst, they have wearied thee, then how wilt thou do in the swellings of Jordan? God can still the noise of the wayes, and the tumults of the people; but, in the present moment,

moment, is there any token that he will? The clouds are not dissipated, the storm is not blown over: God be merciful unto us if its fury is yet to come. To a mind that will withdraw itself from the dissipations which delude us and deprave us, the prospect which we have in view has nothing in it gay or gladsome. It is full of heart-achs and of trials, scenes from which nature, however fortified by piety, may shrink and startle, in which we shall have need of patience that we may do the will of God, and need of much good conscience to entertain his visitations with acquiescence, cheerfulness, and hope.—Blessed are the childless—Blessed are the dead—Fall on us ye mountains, cover us ye hills.—There have been national calamities that have extorted sentiments like these. God forbid that from any nation they should ever be extorted any more. But if what has been may be, if such calamities consist with the government of God, and may promote the gracious purposes of that government, when his judgments are abroad in the earth the inhabitants thereof should learn righteousness. In such times of trembling and astonishment they will want the comfort which righteousness only can administer. Fear God, then, O ye inhabitants of Britain; stand in awe of him, O my country, and sin not. Who shall not fear before thee, O thou King of nations, for to thee doth it appertain.

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Finally, my brethren, let me add this pleasing thought, and therewith let me conclude: If the Lord God omnipotent reigneth, then, from one end of the earth to the other, by whatever names, whatever languages, whatever sentiments, whatever interests they differ, whoever rules, and whatever separates them, all men are fellow-subjects of one mighty empire, the dependants and the care of the same universal King. Why should we not love as brethren? Why cannot our weapons of war be beaten into implements of husbandry? Why cannot our military expeditions, which reciprocally disgrace, and deprave, and ruin us, be converted into the kindly intercourses of free and unrestricted commerce, without selfishness, without jealousy, without envy? There is no more divine right in nations to assume superior distinctions and exclusive privileges, than there is in kings. Can the rights of freedom, of property, of commerce, of equal government, be attached to this name or to that latitude? They are the birth-right of all the sons of God. Be they invaded by a tyrant-king or by a tyrant-nation, the oppression is the same, and the guilt the same.

Is God invidiously partial to his children? Far be it from God to do wickedness, and from the Almighty to commit iniquity. His sun makes no distinctions; his storms make no distinctions; the one shines with as much complacency

placency upon your enemies as upon yourselves, and the other have no more respect for your territories than for theirs. How long shall avarice and ambition be reiterating through the world the cry of Abel's blood? How long shall brother glory against brother, and triumph in his humiliation and distress? Can it not unite you, O ye sons of men, that ye have all one father who pities you and loves you, to whom the interests of all are alike dear, and in whose sight the rights of all are equal? That he calls to you in the calm still voice of reason and of conscience to compose your quarrels and subdue your animosities, cannot this dispose you to relenting? That he calls to you in the louder and indignant language of the hurricane and tempest, to leave your unbrotherly contentions that ye may behold and consider how in his hands ye are, all of you together, only as the moth before the wind, cannot this withhold you from mutual carnage and destruction? Come and see what desolations he hath made in the earth, and do not multiply the calamities of your family.

If these things cannot touch you, look before you to that quiet grave whither, by and by, with you, all the actors on this tumultuous scene will be withdrawn, where the monarch will have found his nothingness, and his armies felt their impotence; where the bubbles, motes, and shadows that now excite such mighty
agitations,

agitations, shall make no impression on you; where your hearts, become cold to every earthly interest, shall at length be still; and enemies, their enmity extinguished, shall sleep, beside each other, in security and peace.

If this cannot humanize you, look to that high tribunal, where the ambitious ruler shall be ashamed, at last, of the low pursuits, the petty trifles, and the glow-worm glories that seduced him; where the sanguinary hero shall shudder at the blood he once shed without remorse, and where no warrior shall justify himself, but the patriot whose sword was the weapon of defence, and the protection of the injured and oppressed.

If this cannot move you to discard your prejudices, to curb your selfishness, to abash your passions, reciprocally to embrace as friends and to love as brethren, think again, and yield yourselves to the benignant influences of the thought, that the hour cometh, when, the imperfections of human governments being abolished, and the interfering interests of mortality annihilated, in the city of the living God, all the sincere, though misguided, children of his family, out of every nation, tongue, and kindred, even the generations that have fallen by each other's swords, looking back on the events in which, perhaps, they saw nothing wise, and felt nothing kind, shall be heard

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throughout

throughout all that wide-stretched region, as the voice of a great multitude, and as the voice of many waters; and as the voice of mighty thunderings, exulting together in the government of God, and calling on each other to be glad; and to rejoice, and to give honour to him, saying Alleluia, for the Lord God omnipotent is King.

Amen: Alleluia.

To be corrected.

Page 20, lines 11 and 12; for your own country, read your own county:

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